THE EVOLUTION OF INDIAN MYSTICISM

By
Diwan Bahadur
K. S. Ramaswami Sastri

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LIST OF BOOKS BY THE SAME AUTHOR

RABINDRANATH TAGORE
INDIAN AESTHETICS
A STUDY OF KALIDASA
THE BHAGAWAD GITA
THE SCIENCE OF THE SOUL
THE LIGHT OF LIFE
DROUPADI,
THE EPIC OF INDIAN WOMANHOOD
SOWDAMINI
HINDU CULTURE
BHARTI SUTRAS
EMINENT ORIENTALISTS
EMINENT INDIANS
MANU THE FRIEND OF MAN

FOREWORD

This brochure is not a book that blazes a trail but seeks to follow the pathfinders and go along the divine path to "that imperial palace whence we come". The great mystic poet Rabindranath Tagore, who beheld the light of lights and made others behold it and who alas has left us recently to mingle with the eternal light, says in the *Gitanjali*: "I started up from my dream and felt a sweet trace of a strange fragrance in the south wind....I knew not then that it was so near, that it was mine, and that this *perfect sweetness has blossomed in the depth of my own heart.*" Such an experience can come and comes to all in moods of meditation and introspection and of love and ecstacy. The supreme mystic, the unknown spiritual genius, who, in the closing verses of the ISHA UPANISHAD—so dear to the heart of Tagore—asked the Sun-God to put aside the golden disc that hid a greater glory and found that his soul was one with the soul of

the Sun-God—(Yosavasau Purushah Soham Asmi) felt the authentic mystic experience and spoke with the authentic mystic voice. May we be worthy of being his countrymen! We are but

> " An infant crying in the night
> An infant crying for the light ".

This little book is full of a yearning for light, more light ? It is only that and nothing more. But is not that everything ?

By Diwan Bahadur K. S. R. Sastri

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CHAPTER I

WHAT IS MYSTICISM

The religious life begins with external ritual. It is prone to search for hints of divinity in Nature, and it will seek self–expression in the company of fellow-devotees. But as it develops it is naturally thrown back on itself and seeks solitude; it tries to reach self–knowledge and searches for hints of Divinity within. But the acme of the spiritual life is reached only when the realm without and the realm within are seen to be both expressions of the One, and the searcher attains unity with the object of his search. At that stage, the striver is full of bliss, whether he is immersed in contem-

plation or in the service of others. He becomes, as Brierley says, " an auditory nerve of the Eternal. "

It may be asked whether such mystic spiritual experience is a reality. The pragmatic man who is lost in the maze and labyrinth of *Vishayas* or external facts of nature can never understand such a level of realization. Wherever he turns, he knocks his head against one stone wall or another. He is, therefore, unable to cognise or to realize the infinite freedom or bliss of the Spirit *(Ātman)*.

The various theories, that religion had its origin in dreams or in ghosts, or is mere fulfilment of our wish to lessen life's sorrows, to prolong our existence and to affirm an offset to the inequalities and injustices of earthly life, do not really touch the essence of religion. Nor is religion a mere neurosis of humanity, nor a

mere opiate for the people, nor a mere subjective illusion, nor is it self-hypnotism. Religion is due to the innate sense of the infinite freedom and joy of the soul. Freud may be a great thinker but he has not understood the heart of religion.

Nor is there any truth or value in naturalism or humanism. Both Nature and Man point to something deeper and higher and greater than both. Our writing of nature with a capital N or our vainglorious description of man with a capital M, as the measure and the master of things, cannot invest them with a sanctity and a perfection not their own. The sense of the infinite and immanent divinity is the deepest reality in us. As Tennyson says in *The Two Voices* :—

> Who forged that other influence
> That heat of inward evidence
> By which he doubts against the sense ?

What right have we to say with a

cheap air of chuckling superiority that an honest God is the noblest work of man ? All that is mere flash of phrase and nothing more. The view of William James that " if the hypothesis of God works satisfactorily in the widest sense of the term, it is true " is an effective answer to such a view. Even if we rest religion on the pragmatic basis of finer humanity in the spheres of individual, national and international life, such values alone would be a good test of its truth. A firmer hold on life and a greater composure and harmony are noble values. But the inner urge for infiniteness is a far better proof of our infiniteness, and the best proof of all is *yogic* perception of the infinite Being and our mystical communion and union with it. Deity is not an illusion or a theory, but a Reality. Beatitude is not a postulate but an experience.

The glory of Religion is that it reveals and enables us to realize eternal reality. Its essence is the throb of personal, intimate experience. A religious system comes later than a religious realization and is of less value and has less appeal than religious experience. Mystical religion differs from institutional religion as the former relies on inner vision whereas the latter relies on rites and ceremonies, on myths and institutions. Mystical experience is religious experience of the most direct, immediate, intense and intimate type. Intuition is the inner eye of intellect, just as intellect is the inner eye of man. Mystical experience is the experience of the whole of life as irradiated by the light divine. The scientific man and the man of the world are prone to regard it as a pathological state, as a manifestation of hysteria ! But

prayer, communion and union can and do co–exist with perfect sanity of body and mind. There is a mental state which is richer than knowledge or feeling and is a fusion of both into something which transcends both. This mood of introspection and intuition is thus beautifully described by the great English mystic poet Wordsworth (*The Excursion*, Book I) :—

In such access of mind, in such high hours
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no request;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the Power
That made him; it was blessedness and love.

Matthew Arnold has said with equal charm and truth (*Buried Life*):–

A bolt is shot back somewhere in our breast,
And a lost pulse of feeling stirs again
And then he thinks he knows
The hills where his life rose
And the sea where it goes.

How else can we explain our experience of divine odours and voices and visions and contacts? As J. A. Picton says well:—

Mysticism consists in the spiritual realization of a grander and a boundless unity that humbles all self-assertion *by dissolving it in a wider glory.*

The religious experience has been beautifully described as being "in the borderland between longing and knowing." It begins as an intimation and a hope and grows into a vision and a fulfilment. Perhaps the most charming description of it occurs in Wordsworth's famous poem "Tintern Abbey":—

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels

All thinking things, all objects of all thought,
And rolls through all things.

The joy of a rich religious experience transcends even the joy of a rich æsthetic experience. Mr. F. E. England says well in his excellent work *The Validity of Religious Experience* :—

In truth, it would seem that the more religious a man is, the more prone he is to forsake the cognitive way for the mystical.

The test of the validity of the religious experience is its immediacy and its ineffability. The great mystic Bernard of Clairvaux says :—

Great is the philosopher who seeks the eternal by means of thought; but greatest of all is he who, spurning sense and intellect, soars by direct flight to the Divine.

He hears the flute call of the Beyond. Logic must blossom into life and life must become the ripe

fruit of the super-life. The phenomenon must reveal the noumenon.

It is an error to contrast Religion with Philosophy. The West did so to the prejudice of both. But India never did so. The diversity between religion and philosophy—and it is diversity, not difference—is only a diversity of emphasis. The cognitive element preponderates in Philosophy without excluding emotion. The emotional element preponderates in Religion without excluding reason. Philosophy postulates and proves God while Religion reveals God and leads us to communion and eventual union with Him. Philosophy uses the organon of Intellect while Religion uses the organon of Intuition.

The nature of the soul is *Sachchidānanda*: Being, Consciousness and Bliss. The body and the mind are subject to the laws of determinism.

The soul is self-determined, joyful and free. It stands beyond the space-time continuum and is essentially divine. It has an existence of its own beyond mere response to external stimuli. This divinity, immanent in all, draws the individualised Self into itself like a magnet. It is the "unmoved Mover drawing individuals ever onward towards himself as a lover draws the beloved."

Such a realization is not a theory but an experience of communion and union with God. The root is faith, the blossom is love and the fruit is union. We begin with "authentic tidings of invisible things," to use Wordsworth's language. But the gospel kindles love which becomes an uncontrollable yearning, which seeks and finds fulfilment in passionate, inseparable union. The Spanish mystic St. John of the Cross

says :—

The end I have in view is the divine embracing, the union of the soul with the divine Substance. In this living and obscure Knowledge God unites Himself with the soul eminently and divinely.... This knowledge consists in a certain contact of the soul with the Divinity, and it is God Himself who is then felt and tasted, though not manifestly and distinctly, as it will be in glory. We believe that this touch is most substantial, and that the Substance of God touches the substance of the soul. The sweetness of delight which this touch occasions *baffles all descriptions*.... It is the contact of pure substance, of thesoul and the Divinity.

So long as God is imagined as an extra-cosmic creator and ruler, the sense of distance between God and Man will overawe and appal us. But as soon as we entertain and ponder over the concept that God is the core of our own being and is

immanent in us and in the world, while transcending both, a new sense of companionship comes to us and we feel the intimacy of a new communion and the bliss of a new union.

It is from such a lofty point of view that we must consider the concept of sin. The Semitic religions stress it. Hinduism also stresses it, and in the *Gita* Sri Krishna says that he will redeem us from sin if we believe in Him and love Him. But the idea of sin implies a Divine command and a breach of it. Such a command implies a ruler and a subject. But when God is realized as the core of our being, the idea of sin is realized as rooted in ignorance of our true nature. Hence we reach the basic concept of *Avidyā* or *Ajnāna*. Once we know our true nature, we cannot set our lower self in opposition to our highest self.

It is in fact a second and spiritual rebirth for us.

It is from this angle that we must understand Paradise Lost and Paradise Regained. Desire leads to eviction from Paradise, and Love leads us into Paradise again. It is this contrast between the life of *Rāga* (desire) and the life of *Yōga* (union) that is the pivot of the teaching in the *Gita*.

Thus to be spiritual is not to be merely ethical. It is not mere righteousness or service or philanthropy, though it is based thereon, because it involves a shifting of centre from mine to Ours. It is not mere right doing or refraining from wrong-doing. It is a positive freedom and bliss, a direct communion with the Divine, an intimate union with God, an infinite and eternal thrill and ecstasy. A spiritual person will of course lead an ethical life,

not from volitional choice but because of an inherent impeccability and an instinctive shrinking from a violation of the blissful love and purity of the spiritual nature. He will not turn away from *Karma* (action) but when he performs *Karma* he will do so as Sri Krishna did, *i. e.*, in the spirit of *Lokasangraha* (guiding the world aright) and in the mood of *Asanga* (detachment). The man who realizes God must learn to act just as incarnate God acts in his state of *Avatāra* (incarnation). That is the meeting point of the divinisation of man and the humanisation of God. Righteousness blossoms into holiness and the fruitage is bliss. Plato says :—

> The perfect life would be a life of perfect communion with other souls, as well as with the Soul which animates the universe.

Thus the Religious life is born as

righteousness, grows into mysticism and is consummated in ecstasy. Mysticism is the corridor leading from righteousness to bliss. It is wrong to regard mysticism as mere individualism, because, though it seeks isolation for the sake of contemplation, yet the perfection of contemplation leads the spirit to God and then brings it back into the world in a new mood and with a new power. It is also wrong to confuse mysticism and magic. Magic seeks power over Nature, but Mysticism seeks communion with Nature and the realization of the common source of Nature and of Man. Magic results in a man's being bloated with desire and pride and egoism. Mysticism results in victory over desire and in being full of humility and of altruism.

CHAPTER II

THE WAY OF THE MYSTIC

The mystics have had the same experience and have spoken the same language in the East and the West. The *Gita* says that God dwells in Man and is the innermost glory and bliss of our being. The *Upanishads* reiterate this truth again and again. By way of sample as regards the Western mystics I may refer to St. Simon who says :—

I thank Thee, O God, that thou, who reignest over all, art now in very truth and unchangeably one spirit with me.

He says further :—

This light is not of this world, nor is it created, for it is uncreated and remains apart from creatures as a thing

not made among the things which are made....I am man by name and God by grace....He entered every part of my being as fire penetrates iron, or light streams through glass....I rejoice in His love and in His beauty, and I feel myself overwhelmed with divine happiness and sweetness....I am filled with light and glory; my face shines like that of my Beloved and all my members glow with heavenly light. Then am I lovelier than the loveliest, richer than the richest, stronger than the strongest, greater than the rulers of this world, more honourable than anything visible, and not only more honourable than the earth and all that is in it. but also than heaven itself and everything that it holds.

In equally beautiful language St. John of the Cross says :—

The state of union with the Divine consists in complete transformation of the will of the soul into that of God, in such a way that the will of God be-

comes the only principle and motive underlying all action, as though the will of God and the will of the soul were but one.

That supreme identification of God and Soul which is the glory of the *Yoga Vâshishta* and the *Ashtāvakra Gita* has its parallel in the West. Suso, a German mystic of the fourteenth century, says :—

This highest stage of union is an indescribable experience, in which all idea and of images and forms and differences has vanished. All consciousness of self and of all things has gone and the soul is plunged into the abyss of the Godhead and the spirit has become one with God.

Eckhart says :—

By virtue of the eternal principle of my birth I belong to every age; I am, and I shall remain in eternity....In my birth everything was born; I was my own first cause and that of all other things. I desire that neither I myself nor they should be non-existent.

But if I did not exist neither would God.

The verbal identity between Indian and Western mysticism is seen in the idea that a man must become God to know God. The great Upanishadic utterances *Brahmaiva san Brahma Apyethe* and *Vimuktascha Vimuchyate* find their echoes in the utterances of the German mystic Angelus Silesius: "I am as great as God, He as small as I"; "He who wants God must become God"; "God only can receive God." This is no self-laudation but is due to the bliss of union with God. The mystic experience further affirms that the realization of the innate and inalienable and infinite bliss of the soul is not in some post-mortem state of being but here and now. In the great words of the *Upanishads*, which realize the mediate and future bliss as well as the immediate and

present bliss, we learn that we can enjoy Brahman here (*Atra Brahma Samasnute*).

There are, in fact, many types of mystical experience. The mystic sometimes visualises the interrelation of the soul and the Oversoul in terms of human relationships. At other times he feels exaltation in the realization of the Impersonal aspect of Godhead. Sometimes he is in raptures over the Beauty of God. At other times he is awed by the transcendental Glory and Majesty of God. Sometimes he relates the finite to the Infinite. At other times he merges the finite in the Infinite. Sometimes he is the subject and God is the object. At other times the dichotomy of subject and object disappears for him. Sometimes he mingles with the world and at other times he seeks to hold aloof from it. Some-

times he is full of wonder at the beauty of the Universe. At other times he seeks to soar beyond the Universe to enjoy what Plotinus calls the Flight of the Alone to the Alone. Sometimes he realizes God as immanent, sometimes as transcendent and at other times as both or beyond both. Sometimes he venerates symbols and at other times he discards them.

Sex symbolism furnishes the most frequent and passionate symbols, not as an end but only as a means. The earthly love becomes a ray of the Divine Love. The earthly union is sublimated into the Divine Union. What we witness is not eroticism but mystic love. Sex love is sublimated into soul love. The passion is for eternal and infinite beauty, and it is not a physical but a spiritual yearning. The earthly pattern is lifted into a super-terrestrial

pattern. A well-known Sanskrit verse says that God is the only male being and that all the other souls in the universe are His brides. We must not forget that this realization is made a fact of consciousness by a slow upward emotional progression from tranquil purity and service, comradeship and tenderness. The ascent is from *Sānta* (tranquillity), *Dāsya* (service), *Sakhya* (comradeship) and *Vātsalya* (tenderness) to *Mâdhurya* (sweetness). The last, which implies the measureless mutual love of God and soul is called the Rasa Râja or the Ujjwala Rasa (the King of Emotions or the Shining Emotion). In fact the *Bhāgawata* speaks of the Glory of God as being *Ānanda Rasa Sundaram* (beautiful with the taste of bliss). The supreme example is the love of Rādha (the Supreme Adoration) and Krishna (the Supreme Attraction).

The word "Mysticism" comes from a Greek root which means "to close." It meant occult knowledge, secret knowledge, sacred knowledge. The mystic mood is in the widest commonalty spread, irrespective of time and place, though only among a select few. It is the cry of the harassed for rest, the yearning of the finite for the infinite, the striving of the arc for circlehood. It is the inner core of all religions. It is the soul of religion rising in wrath against the tyranny or the torpor of the body of religion. In it "God ceases to be an object and becomes an experience." It is a shifting of centre from without to within. It is a direct immediate self-conscious union of the Soul and the Oversoul. It is an intense and vivid, continuous and comprehensive vision of God. It is a direct experience of the Absolute. It fuses

into incandescent unity the cold Absolute of Philosophy and the warm Cod of Religion. It sees the Light of Lights with the spiritual inner eye. It hears the Melody of Melodies with the spiritual inner ear. It smells the Perfume of Perfumes with the spiritual nose. It tastes the Nectar of Nectars with the spiritual tongue. It touches the Softness of Softnesses with the spiritual touch. It realizes the meeting point of the humanisation of God and the Divinisation of Man. It feels and knows and proclaims that Man is divine in essence. It stands for the highest purity because "Blessed are the pure in heart, for they shall see God." It realizes that Beauty and Love and Bliss form a Unity in Trinity and a Trinity in Unity. Love is the essence of Man and the Nature of God. Self-surrender to God in Love is the goal and destiny of hu-

man life. It fires us with a vision of unity and the vision enkindles rapture and finds joyous artistic expression. The mystic realization has been well described by St. Francis as a rapture and uplifting of the mind intoxicated in the contemplation of the unspeakable savour of the Divine sweetness, and a happy, peaceful and sweet delight of the soul that is rapt and uplifted in great marvel—and a burning sense within of that celestial glory unspeakable.

A mystic is called an "arif" (gnostic or adept) in the Sufi teaching and a "gnāni" in the Vedantic teaching. Mysticism is an inherent and innate and unalienable quality of the human soul. It is a permeation of the mind by a consciousness of the Divine. It has been described well by E. Caird thus: "To it God seems to be at once nothing and all things, nothing because He

transcends every definite form of reality, and all things because nothing can be apart from him." Margaret Smith says : " In the view of the mystic, God contains yet transcends everything; He appears as the One in whom all is lost and also the One in whom all is found. " Mysticism is thus the merger of the finite individuality in the Infinite Absolute, the merger of Time in Eternity, and the merger of Space in Infinity.

How is this accomplished ? It is attained by intuition or Yogic Vision which opens inwards. St. Augustine calls it the eye of the soul. The soul is divine and can therefore attain God by purity and devotion. The transmutation of the iron of the senses into the gold of the life of the soul will be only by the alchemic touch of Love which purges all evil and dowers all good and

illumines the soul and gives the sweet gift of beatitude which is the spiritual union of the Eternal Bridegroom and the Eternal Bride. The tranquil love becomes a rapturous and ecstatic love. " He that loveth not knoweth not God; for God is love." (1 John IV. 8)

Mystical experience is not inconsistent with symbol or creed but uses these as the foundation for its superstructure. A symbol is not only a sign but is also a channel of communication from the sign to the signified entity. It is a bridge from the seen to the unseen. It touches at one end the seen order of reality and at the other end the unseen order of reality. The value of image-worship lies there. Nay, Man himself is an image of God or a symbol of Divinity. He gets frequent glimpses of " the imperial palace whence he came." The

finite is but the vestibule of the infinite. It has been well said that " symbolism is justified by the fact that God is both knowable and unknowable. " In the same way, what is contemptuously called " myth " has a spiritual significance and value. " Myth " is an externalised and symbolic presentation of an inner spiritual experience. It concretises the abstract and is a ladder leading from level to level of experience. In the same manner a creed is a mould through which can flow the melted gold of incandescent religious feeling. Revelation is the road to realisation.

It is thus clear that there is ample justification for the mystic's seeking the aid of symbols and speaking the language of symbolism. Symbolism is a powerful aid for the comprehension of abstract ideas by the process of concretisation. The admirers of

the Cross and the Crescent have no right to laugh at the adorers of the Chakra (Discus) and the Trident. The admirers of the Father concept of God need not feel any superiority to the admirers of the Mother concept or the Bridegroom concept of God. Of course, a symbol should not be a prison but a corridor. It must enable the person adopting it to look at the white light of Truth through the stained-glass window of symbolism.

One of the most brilliant of modern thinkers—Bertrand Russell—has discussed with all the resources of a penetrative mind the meaning of mysticism in the light of logic in his *Mysticism and Logic*. He points out that metaphysics, or the attempt to conceive the world as a whole by means of thought, has been developed by the union and conflict of the mystical impulse and the scientific

impulse. Mysticism prefers insight or intuition to reason. Such insight begins " with the sense of a mystery unveiled. " The *beliefs* of mystics are due to reflection on what they experience in moments of insight or intuition. Mr. Russell points out that other traits of mysticism are a belief in the unity of things, a denial of the reality of time, a belief that all evil is mere appearance, etc.

Prayer is the open door leading to mystical experience. It is the

> Swinging wicket set between
> The unseen and the seen.

Manu says that we can attain perfection through *japa* (uttering mystic syllables which contain concentrated divine power). *Yajnānām Japa Yajnosmi (Bhagawad Gita). Japyenaiva tu Samsidhyet* (Manu). A really prayerful man does not ask for boons but feels as the child of God, seeks only to be guided by

God and leaves it to God to save and bless him as He wills. Prayer heightens our sense of the glory of God and of the wonder of His creation. It includes awe and affection and adoration. It is, in Barth's fine words, "incurable God-sickness." To the man of mystic and prayerful mood the inner life has a higher certitude than the outer life. Nay, it alone has perfect certitude. In modern life extraversion has outrun introversion, and we need the mystic mood more than ever before. Prayer begins with supplication but fulfils itself in supreme sweetness of soul. Its earlier mood is one of contrition but its fulfilment is in attunement to and co-operation and communion with the Divine Will. In the lovely words of the great mystic Ruysbroeck, it is a man's being "with his mind perpetually lifted up into God." Such a person

will not only live and move and have his being in God but will also help others to do so. His mind will flow outwards in moods of inspiration and inwards in moods of intercession.

The crowning consummated experience of mysticism is thus communion and union. It is a mutual self-donation of God and Soul. It is the blissful experience of the Perfect Beauty, Perfect Love, Perfect Bliss. Its instrument is Intuition, which is superior to Intellect, just as Intellect is superior to Instinct. Intuition alone can lead us to Illumination. Its experience is unity in ecstasy and ecstasy in unity, which will be ours only as the result of self-sublimation. Plotinus says well :—

This consciousness of the One comes not by Knowledge but by an actual presence superior to any knowing. To have it the soul must rise above Know-

ledge, above all its wandering from its unity.

It is out of such ecstasy that there comes a new creativeness—a power that visions and expresses the glory of things and also communicates such vision to others and bestows ecstasy and creativeness on them in an abundant and increasing measure. It was thus that some of the greatest mystics of the world have also been some of the greatest artists as well as some of the greatest healers and saviours of the world.

CHAPTER III

MYSTICISM AND SCIENCE

It is wrong to think that Science has in any way been really antagonistic to Mysticism. Its methods are observation and experimentation, it is confined to the world of the senses and it aims at verifiable, accurate and co-ordinated knowledge. It was once arrogant but is humble now. The laws of nature are only a compendious description of similarities and coincidences in Nature by means of general formulæ. Further, it deals only with fractions and cross-sections of experience. Today it speaks of emergent and creative evolution and thus concedes new and explosive and unforeseeable factors.

It has attenuated Matter so far that it is a violent use of language to say that Matter has vanished into thin air because it has become far thinner than thin air. Electrons and protons are as absolutely invisible as Deity. In short, as Balfour wittily said, Matter has not only been explained but has been explained away.

Further, the experts in scientific analysis are prone to leave out the analyst Mind in their intricate calculations. Mind is even more elusive and invisible than Matter and enters into any theory of Matter. May it not be that the so-called Matter like ourselves has a physical side and a psychical side ? May not Matter —in the shape of the thing analysed or of the analyst—present, like the moon, the bright side of Matter, while having behind an invisible psychic side ? May it not be that

the interfused invisible Something escapes through the sieve of Science? We abstract Matter and we abstract Mind, and then like the conjurer or the magician we say: "See! There is nothing at all." Further, Science has explained life but not the origin of life or the goal of life. Why attribute the origin of life to a meteorite or to mere fermentation? Nor has Science explained the emergence of Mind. Mind cannot have been a product of Matter. It must have been involved in Matter and have emerged into activity. A neuron is as basic as an electron or a proton.

Religion, on the other hand—as distinguished from theology—deals with a higher order of Reality than that which is known to Science. It affirms Communion with God and Vision of God. Even after Science has fully conquered Nature, the

quest for Nature's God will continue. The beauty and wonder of the universe have a constant and irresistible call for the human soul. Religion is a surge of personal emotion while Science is cold and abstract and emotionless. Also, not only Intuition but also Reason tells us that there is something behind the electrons and protons which are said to be the warp and the woof of the universe. Science sees only the light that always shines on sea and land. But Religion sees "the light that never was on sea or land." Though theology may affirm a primary and primitive and single act of creation, Religion says that creation is an eternal Divine Idea blossoming in continuous creative emergent evolution.

Why should we stand bewildered before the two seemingly eternal irreducibles—the two sphinxes smiling sardonically at us—Matter and

Mind ? May it not be that behind them stands the ultimate irreducible Spirit which blows the bubbles Matter and Mind into being ? Shakti is the stem on which blossom the white flower of Mind and the red flower of Matter. Matter, or rather Electricity, or rather Energy, is a Proteus. Mind is another Proteus. But they are but modes of the subtlest Proteus of all—Shakti. The fact of conservation of energy is true ; the fact of conservation of mind is true as well. But both of them in the infinite conservation of infinite and eternal spirit. All energy on earth is but a mode of solar power. But mental energy is of a higher order because it comprehends and measures and evaluates even atomic energy. But both are modes of an ultimate Power or Shakti. This Universe is a Cosmos ruled by Spirit (which is Super-

mind and Super-matter) and is not a mere fortuitous concourse of atoms.

We cannot keep Science and Religion like two deadly animal enemies in cages in a zoo. We cannot have Science for the weekdays and Religion for Sundays. If any dogma of Religion is exploded by Science, we must give it up, regret or no regret. If Religion gave us bad geography and worse history—and it had no business to meddle with them—and spoke about " seas of treacle and of honey, " we must put those speculations aside and leave them severely alone. Science must stop with the seen. Religion must relate the seen to the unseen. It has been well said : " Science seeks for the lowest common denominator ; Religion for the greatest common measure. " Science must recognize in Religion an elder brother and each must fraternise with the other. Science must

no longer antagonise Religion. J. Arthur Thompson asks well :—

Can any one tell what the limits of religious integration are ? Can any one be sure that there is not open to man a new emergence—the emancipation of the soul ? Dare Science bar these doors—perhaps the doors to life eternal ?

But the highest blossomings of Religion are not in the mere relation of the seen to the unseen but in the realm of the unseen. Religion has no doubt an emotional side and a social side but it sublimates emotion into devotion and the individual, the communal and the national into the universal. It brings about mystic union and communion between Soul and Oversoul so that the outflow of emotion meets the inflow of grace. J. S. Haldane, the eminent scientist, says well : " It is the perception that in us as conscious personalities a

Reality manifests itself which entirely transcends our individual personalities that constitutes our knowledge of God." J. Arthur Thompson says:—

It is not by science that we can pass from Nature up to Nature's God. The pathway is that of religious experience, just as the pathway to the vision of beauty is that of æsthetic discipline.

The certitudes of the inner life are even more sure than the certitudes of the outer life. The facts of consciousness have their inner heraldry and carry with them their own patents of nobility. The testimony of consciousness is at least as sure and valid as the testimony of the errant and erring senses. Indeed, the external world must stand at the bar of consciousness and urge its claims to reality. The search for the Inner Light is instinctive and natural and is the deepest thing in

us. It is like the babe's search in the darkness for the breast of its loving mother. Science is the response to the call of the senses ; ethics is the response to the call of the heart ; philosophy is the response to the call of the mind ; and mysticism is the response to the call of the spirit. Mysticism is not mystery. It is not imagination or symbol or allegory. It is direct and immediate comprehension of God, communion with God and union with God. It beholds with the inner vision the realities of the spiritual world. Its instrument is the inner eye, the third eye of Siva, the *Divya Chakshus* (divine eye) bestowed by Sri Krishna on Arjuna and by Vyāsa on Sanjāya.

One great proof of the truth and the validity of Mysticism is the harmony and congruence of the mystic realizations and of the expres-

sions of the mystics of all ages and climes. Sirdar Ikbal Ali Shah says in his *Islamic Sufism*:—

The world requires a spiritual common denominator, a great human path, a way which shall embrace all the creeds, a spiritual clearing-house and forum in which its sectarian differences will, little by little, become cancelled out until only the great essentials remain.

Mystical experience furnishes such a clearing-house. In it the discords of theologies are lost in the music of love. The wrangles of controversy are reintegrated into the unitive golden declaration of Devotion.

CHAPTER IV

MYSTICISM OUTSIDE INDIA

It is neither proper nor possible to deal here *in extenso* with the flowering of the mystical consciousness outside India. But I may make a very brief reference to it to provide a background for my exposition of Indian mysticism.

Even so early as in Greek literature we find the dawn of the mystical consciousness in the West. The Socratic Dæmon was a felt inner voice. Socrates used playfully to call himself a mental midwife who helped to bring to birth the higher life in each of his hearers. His great pupil Plato was a true mystic. He insisted on the divine origin and

nature of the soul and affirmed that the soul is a citizen of the world of the eternal reality, *i. e.* the world of being as contrasted with our world which is a world of becoming, a world of limitation, a world of evanescence. According to him all true Knowledge is but *reminiscence*. The world of the senses is but a prison of the soul. " The power of knowing reality is already in the soul when the eye of the soul is turned. " The soul then realizes absolute Beauty and " knows what the essence of Beauty is "—the fusion of the True and the Good and the Beautiful. To Aristotle God is the " unmoved mover ". But it was Plotinus who was the master mystic. He taught in his *Enneads* that God was the deepest reality in Nature and in Man. God (Nous) is beyond all limitation of qualities, and every description of Him must be an everlasting Nay

(corresponding to the Advaitic *Neti, Neti*).

Among the Jews, whom we might be prone to judge from our study of the New Testament to be Pharisees and to care more for the letter of the law than for its spirit, we find the mystic efflorescence. Many mystics among the Jewish Rabbis had trodden the path of devotion and sanctity and had attained rapture and ecstasy in all their warmth and fervour and intensity. They felt the call of the finite for the Infinite and the call of the Infinite for the finite. They ascended to the region where the wings of the Law are folded and which is above time and space and thought. It is said of them, as it is said of Indian mystics, that they used to sing and dance charmingly and inspiringly. It was said of a Zaddik that " his foot was light as that of a four-year-old child ", and

that his voice sang new melodies which he or other men had never heard. It has been said well:—

"Time crumbles, the limits of Eternity vanish; only the moment remains, and the moment is Eternity. In its indivisible light all that was and that will be appears simple and united.... So these men of Ecstasy wander over the earth, living in the silent distances where God has His exile, companions of the holy omnipresence, and conscious of the pulsations of the heart of the world."

The New Testament is not only a fulfilment and transcendence of the pre-Christian Law, but is also a fulfilment and transcendence of pre-Christian mysticism. St. Paul says: "The fruit of the Spirit is Love.... Love is the fulfilling of the Law." Law and Light and Love are fused into one. St. John says: "Except a man be born again, he cannot see

the Kingdom of God."

"He that loveth not knoweth not God; for God is Love." The apostles merely carried forward Jesus's rich and vivid consciousness of God as uttered in the famous declaration "I and my Father are one." They experienced and affirmed mystical communion and union. The very opening sentence in the famous *Confessions* of St. Augustine utters the true mystical note: "Thou hast made us for Thyself and our heart is restless until it rest in Thee." He says further: "By inward goads Thou didst rouse me, that I should be ill at ease until Thou wert manifested to my inward sight;" "I tremble and I burn; I tremble, feeling that I am unlike Him; I burn, feeling that I am like Him." "The two cities have been formed by two loves: the earthly by the love of self, even to the contempt of

God; the heavenly by the love of God, even to the contempt of self." He further says finely that "God is the only reality, and we are only real in so far as we are in His order and He in us."

The mystical tradition was carried forward in the Middle Ages. John the Scot, called Erigena, said in the ninth century: "There are as many unveilings of God (Theophanies) as there are saintly souls." According to him evil is a *negation* and is hence outside the knowledge of God. Sin is separation from God, and holiness is union with God. St. Francis restored the joy of religion, the ecstasy of prayer and communion. Mysticism flowered in Germany in Eckhart. His utterances betoken a mind perfectly attuned to God and parallel the great utterances of Indian mysticism:—

"I have a power in my soul which

enables me to perceive God; I am certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself....That person who has renounced all visible creatures and in whom God performs His will completely, that person is both God and man. His body is so completely penetrated with Divine light and with the soul essence which is of God that he can properly be called a Divine man. For this reason, my children, be kind to these men, for they are strangers and aliens in this world.

" The perfect spirit cannot will anything except what God wills, and that is not slavery but true freedom. There are people who say, if I have God and He is love, I may do what I like. That is a false idea of liberty. When thou wishest a thing contrary to God and His Law thou hast not the love of God in thee.

" The eye with which I see God is the same as that with which He sees me."

The following utterance of Eckhart rises to the loftiest heights of Hindu Adwaitic mysticism: "All that is in the Godhead is one. Therefore we can say nothing. He is above all names, above all nature. God works; so doth not the Godhead".

He calls Godhead, *i. e.* Brahman, the "nameless Nothing"! God, *i. e.* *Iswara*, is the personal self-realization of Godhead. Eckhart combined service and renunciation and even preferred the former. He said: "If a man were in rapture such as Paul experienced, and if he knew of a person who needed something of him, I think it would be far better out of love to leave the rapture and serve the needy man." There were many other great mediæval mystics such as Catherine of Siena who had "the sweetness of serving God not for her own joy, and of serving her neighbour not for her own will or profit

but from pure love." It is not possible to describe all of them here but I may make here a garland of some of the sweetest flowers of their thoughts. Ruysbroek says :—

"We follow the splendour of God on toward the source from which it flows, and there we feel that our spirits are stripped of all things and bathed beyond all thought of rising in the pure and infinite ocean of love This *immersion in love* becomes the habit of our being, and so takes place while we sleep and while we wake, whether we know it or whether we know it not....*It is simply an eternal going forth out of ourselves into a transformed state.*

"The Spirit of God breathes us out toward love and good works, and it breathes us into rest and joy ; and that is eternal life, just as in our mortal life we breathe out the air which is in us and breathe in fresh air."

He speaks also of "ministering to

the world without in love and in mercy while inwardly abiding in simplicity, in stillness, and in utter peace". Richard Rolle of Hampole was a great English mystic who went through the three mystic stages of purification and illumination and contemplation and rose to the height of supreme ecstatic love. Henry Nicholas was another mystic. He taught in the clearest way the harmony of Law and Love.

"No one is ever released from Law. Those who think that Law is abolished have not the Love of Christ formed in them. The Law is not abolished, it is fulfilled in Love. He that loveth doeth the will. No one ever transcends righteousness, for the entire work of God toward salvation has been making for the fruits of righteousness."

Thomas à Kempis's *Imitation of Christ* is one of the best books of

Christian mysticism and teaches us the splendour of mystical experience which is, according to him, " shining to saints in perpetual bright clearness ".

It is not possible here to go in detail into modern Western mysticism. But whether we study the mystical experiences which are expressed by the metaphysical poets Shelley or Wordsworth in England or the mystical note which we see in Woolman and Emerson and Whitman in America, we can realize how despite the realistic tendencies of today the mystic mood has persisted throughout, and by it

> The heavy and the weary weight
> Of all this unintelligible world
> Is lightened.

CHAPTER V

EARLY INDIAN MYSTICISM

The Soul of India has expressed itself most fully in and through Religion, and especially through Religion of a metaphysical or mystical or introspective kind rather than through religion of a formal, dogmatic and ritualistic nature. Even in the *Vedas* amidst the worship of the deities presiding over various aspects of nature and guiding and directing various cosmic functions, we find a clear realization and a clear declaration of the truth that "there is only one Godhead, though the sages call it by various names." In the *Upanishads* this realization has a greater expan-

sion and a clearer and more multi-coloured expression. The final synthesis of these experiences and expressions is in the *Bhagawad Gita*.

It is a wrong view to hold that the Aryans leaned to ritualism or to metaphysics and that it was the Dravidian culture that brought in the rich tributary stream of Devotion (*bhakti*) and Love (*prema*). The Aryan culture was as much home-born in India as any other culture, and the Dravidian Culture, which was also home-born and should be described in terms of latitude and longitude rather than of race, blended with the Aryan culture long, long ago. Can any one say that any Dravidian contribution enriched the *Bhagawad Gita* and the *Bhāgawata*? And yet is there a book that thrills and quivers more than the *Gita* or the *Bhāgawata* with the raptures of Prema and Bhakti?

The Dravidian genius excelled in architecture and in sculpture while the Aryan genius excelled in painting and music and poetry, in drama and dance. But this is a territorial, and not a racial, diversity of efflorescence.

I have already shown how Mysticism is the flower that blooms on the tree of moral purity, whose sap is faith in God. It is not a mere intellectual attitude. It is an inner experience of seeing God and of union with God. These characteristics apply to all aspects of mysticism in ancient India. Some aspects are specially emphasised in the Karma Kānda of the Veda while other and higher aspects are emphasised in the Jnāna Kānda or the Upanishads. In the Karma Kānda, a great potency was attributed to *Yajnas* or Sacrifices. These could give us all benefits and blessings in

life on earth or in *Swarga* (heaven). Professor S. N. Das Gupta enlarges the definition of Mysticism and then speaks of the sacrificial mysticism of the *Veda*. This seems to be a wrong way of looking at things. He says that Western writers regard mysticism as an instinctive or ecstatic union with the Deity through contemplation and communion. He expands the concept of mysticism by defining it as a doctrine which considers reason to be incapable of discovering the ultimate truth but believes in the certitude of some other means of arriving at it. Such an amplification is no real amplification but is, on the contrary, a dilution and distortion. Mysticism is the certitude that we can commune with divinity. The concept of Godhead and the concept of union with God are of a lower and more limited order in the Karma Kānda

than in the Jnāna Kānda. The former leads to the latter and is included in and transcended by it, as is well stated in the famous forty-sixth verse in Chapter II of the *Gita*. Professor Das Gupta damns the *Veda* with faint praise when he refers to what he calls sacrificial mysticism and says that the Karma Kānda means a blind submission to the *Veda* as an impersonal authority that holds within itself unalterable and inscrutable laws of sacrifice which carry with them their own fulfilment. The Karma Kānda describes the means of communion with the Cosmic Divinities through prayers and sacrifices whereas the Jnāna Kānda is its fulfilment and describes the means of communion through Yoga and Bhakti and Jnāna, with the Supreme Iswara of whom the Cosmic Divinities are but aspects and modes. The former union

brings us many great blessings here and hereafter, but the latter union brings us the supreme blessing of eternal liberation and eternal bliss. In the latter union itself there are different degrees of intensity, though all kinds of union are of the nature of infinite immortal bliss. The *Upanishads* now speak the language of Dwaita, now of Visishtadwaita, and now of Adwaita. Are we to steam-roller all these into one uniform macadamised road of Dwaita or Vishistadwaita or Adwaita? No. We should rather enter into the spirit of the incessant and passionate search which went through such experiences and gave them to the world without imagining any mutual incompatibility among them. The concept of the Creator, the concept of the immanent (*antaryâmi*), and the concept of Sachchidānanda—are they mutually incompatible and exclusive? Not at

all. The concept of the eight blessed qualities (*apahatapapma, vijarah, vimrutyuh, visokah, avijighatsah, apipāsah, satyakāmah* and *satyasankalpah, i. e.*, holiness, eternal beauty, eternal being, eternal bliss, absolute freedom from hunger and thirst, omniscience, omnipresence and omnipotence) and the concept of *Nirgunatwa* (or the unconditioned Blissful Absolute beyond all Name and Form and Causality and Quality)—are they mutually incompatible and exclusive ? Not in the least. The concept of *Sālokya* (coexistence) and *Sameepya* (affinity) and *Saroopya* (similarity) and *Sāyujyā* (union) and the concept of Kaivalya (identity)—are they mutually incompatible and exclusive ? Not at all.

Yoga is the name given to the latter union, *i. e.* the union of the Soul with the Oversoul. The impure

mind is an obstacle to such union but the purified mind facilitates it. Yoga frees us from sense-determination and mind-determination and bestows on us self-determination. The mind and the senses are like multi-coloured domes intercepting and refracting the white light of the Soul. The *Yoga Sastra* of Patanjali tells us how to still the mind till in *Samadhi* we can realize the white light of the soul. By recalling the scattered activities of the mind and reaching a re-collectedness, we attain a deepening,a widening and a heightening of vision. In the beautiful language of St. Bernard we become a reservoir instead of being a canal. Only by the inhibition of the conscious and the sub-conscious can the superconscious radiance of the Soul have perfect and unhindered self-expression. But the Yogic concept of the Purusha is deficient because

God is not realized as the creator and preserver and destroyer of the world — as Brahman or Paramātma or Bhagawan. It was by correcting this deficiency that Sri Krishna lifted Yoga Dhyāna to the level of one of the supreme means of the supreme mystical experience. (Chapter VI, Verse 47).

Equally important are the mystic Sādhanas of Bhakti and Jnāna. By them also we can attain communion with the Oversoul. They are easier than Yoga Dhyāna, and of them all Bhakti is supremely easy and sweet. Nay, Bhakti is of the essence of success in every Godward Sadhana —Karma Yoga or Dhyāna Yoga or Bhakti Yoga or Prapatti Yoga or Jnāna Yoga. Sri Krishna says in Chapter X of the *Gita* that He can be attained most easily and securely by Bhakti and affirms in Chapter XII that of the two forms

of Devotion, *i. e.*, Passion for the Absolute and Passion for God, the latter is easier and sweeter and more secure, though both lead to the same goal of God-realization.

CHAPTER VI

NORTH INDIAN HINDU MYSTICISM IN THE MIDDLE AGES:

Hindu mysticism in the middle ages flowed in two great streams which had more similarities than dissimilarities and many points of contact with each other. The one stream carried forward the early mystical tradition as enriched by the Puranas and the Agamas. The other stream carried forward a mingled tradition in which blended the ancient tradition and Sufi mysticism as well as orthodox Islamic tradition which insisted on God's being above form and on there being no barrier between man and man. In North India the ancient Hindu mystical tradition centres round Tulsidas and

Mira Bai and others in the West and round Vidyapati and Chandidas and others in the East. Tulsidas's *Rama Charita Mānas* was and is and ever will be one of the greatest spiritual forces in the world. Mira Bai's songs on Krishna are full of the spiritual fervour which breathes in the *Bhāgawata*. The songs about the Universal Mother and Krishna in Bengal are of supreme charm. But probably the greatest works in the line of traditional Hindu mysticism are Jayadeva's Gita Govinda and Chaitanya's songs. The former glorifies the longings of the Soul in Devotion and its mystical union with the Oversoul. The *Sankirtan* movement and the mood of devotional ecstasy which it achieved and communicated are among the finest flowers of North Indian Mysticism.

Beside this stream of traditional Hindu mysticism, there flowed also

the blended triple stream already referred to. Ramananda, inspired by Ramanuja, spread liberal Vaishnavism in North India and gave a great impetus to Hindi by giving his message in that language. Among his disciples are Ravidas, a shoemaker, Kabir, a Mahomedan weaver, Sena, a barber, and others belonging to the lower castes. He had women disciples also. He is reported to have said: "Why do you any longer call me to go to the temple? Him, omnipresent and all-pervading, I have met in the very temple of my heart." He taught that Rama was the supreme God. The following couplet is significant:

Bhakti Dravir Upaji laye Ramanand.
Pragat Kiyo Kabir-ne Sapta Dvip nam-
khand

(Bhakti was born in Dravida. Ramanand took it north. Kabir spread it all over the world which consists of seven islands and nine khandas).

Kabir's poems are among the most famous in Indian literature. Rabindranath Tagore published some years ago an excellent translation of one hundred poems of Kabir. The following are among the finest of Kabir's mystic poems. These are in Hindi, and he said, comparing Sanskrit with the spoken Indian languages: "O Kabir, Sanskrit is the water of the well while Bhāsā (the spoken languages) are the waters of the running stream." He says about the interrelation of the Infinite and the Finite: "From beyond the Infinite the Infinite comes, and from the Infinite the Finite extends". He speaks about "the unstruck music of the Infinite". The following are some other beautiful songs by him:—

"O Servant! Where dost thou seek Me? Lo! I am beside thee. I am neither in temple nor in mosque. I

am neither in Kaaba nor in Kailas. Neither am I in rites and ceremonies, nor in Yoga and renunciation.

"If thou art a true seeker, thou shalt at once see Me. Thou shalt meet Me in a moment of time.

Kabir says: 'O Sādhu! God is the breath of all breath."

"The musk is in the deer, but it seeks it not within itself.
It wanders in quest of grass."

"Do not go to the garden of flowers. O friend! go not there.
In your body is the garden of flowers. Take your seat on the thousand petals of the lotus and there gaze on the Infinite Beauty."

Putting aside the legends about Kabir, one view is that probably he was the son of a Mahomedan weaver whose ancestor had become a convert to Islam from Hinduism. Another view is that he was a Hindu who was brought up by a

Muslim couple. He imbibed both Sufi and Hindu mysticism. His son Kamāl and his daughter Kamāli also were mystics of a high order. His disciple Dādu was another famous mystic who organised what is known as the Brahma-Sampradāya (the Divine tradition).

There is a story about Kabir which is significant in many ways. Once, Hindu Pandits and Mahomedan Kazis made common cause to arraign him before the Court of Emperor Sikandar Shah Lodi. Kabir said to the Emperor: "My object was to unite the Hindus and the Mussulmans but it looked impossible. I am glad that it has become possible today. If it could occur under the throne of an earthly sovereign like your Majesty, would not a bigger platform be available for them under the throne of the Lord of the Universe? If it is possible through

hatred, would it not be even more possible through love? Is not love stronger than hate?" The Emperor felt the justice of his words and respected him and let him go.

Dādu was probably a son of *muchi* (shoemaker) parents, though about him also we have legends—as about Kabir—which try to give him a higher caste. His earlier name was Daud. He taught the worship of God in the heart through love and the service of the children of God and the uselessness of pilgrimage and vows and rituals and image-worship. He, like Kabir, had both Hindu and Mahomedan disciples. He spent his life in meditation and contemplation. He says: "From separation I have come to union. The bonds of self are loosened, all error has fled, and the light of Brahman shines upon my soul." He looked upon the married state not

as a hindrance but as a help in the practice of *Sādhana*. According to him, *Sādhana* meant the development of all our good qualities. He says :—

"When all the strings of the Vina are played, then is the melody entrancing. So when all the powers and faculties and ideas of man are cultivated in the same degree, in tune with the wisdom of all cults, all ages, all climes, then does it become a true Yoga, the Brahma Yoga."

He says further :—"As the scent is in the flower, the life in the veins, as everywhere the light of the sun, so is He naturally within you." He says again : "This body is my book, in which the All Merciful writes his messages. My life is my Pandit....My temple of God is within me." He held that God took form in the universe because of his joy in it. Man is like God when he is artistically creative and when he

finds joy in service. Dādu gave a new meaning to the old words Dwaita and Adwaita. He said that in Dwaita Man is a suppliant before God and that in Adwaita Man and God merge into each other and into the creation. The knowledge of the Many makes us proud but our communion with the One makes us joyful. God's Bliss flashes as Beauty in Nature and in Love. He is mirrored in His Creation and beholds His beauty in that mirror. The world is His Leela.

Ravidas's songs are equally beautiful. In one of them he says: "Him for whose sake I have wandered far away, I have discovered just now in my own worthless body." About communion with God, he says: —

"The pure sweetness of it is peerless and it has no birth or death. It is past and yet not past; it never decays; and it exists in all beings."

Bhavanada, who was a learned disciple of Rāmānada, wrote a work called *Amrit-Dhar* which explains in simple Hindi the highest Vedantic mysticism. He as well as the other disciples of Rāmānanda walked in the latter's footsteps and spread the doctrine of mystic love and devotional ecstasy all over North India.

Nanak, who founded Sikhism, was another great saint. He composed many beautiful songs. He was against caste and image-worship and all forms of sectarian bigotry. He taught that if we surrender ourselves to God in a spirit of pure love and meditate on God we can easily realise him. The Sikh Granth Sahib contains the songs and poems of various saints. It contains *pads* (teachings) arranged according to *rāgs*. After the *rāgs* come the *bhōg* (offering), *stav* (adoration) and *dohā* (collection of verses). The ideas therein are of

an exalted and spiritual character. Guru Nanak was deeply influenced by Islam. In the preamble to the *Japji* he said : " There is but one God whose name is true, the Creator devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful. Repeat His name." He replied to the High Priest of Baghdad : " I reject all sects and only know one God, whom I recognise in the earth, the heavens and in all directions." His successors were Guru Argud, Guru Amardas, Guru Ramdas, Guru Arjun, Guru Har Gobind, Guru Har Rai, Guru Har Krishan, Guru Tej Bahadur and Guru Gobind Singh. They carried forward his principles and his policy and founded and spread Sikhism.

It is not possible to go in detail into the poems and songs composed by the innumerable mystic poets and saints of North India. The

following sayings of Agra Das are very fine :—

Worship God who is the god of gods.

Days that are spent in joy are the fruit of life.

To attain Hari, lose your body and mind in him.

Rajjab says: "Within our own selves is that lamp which will dispel the darkness that surrounds us." He says further :—

"There are as many sects as there are men. The worship of different sects, which are like so many small streams, are moving together to meet God who is like the ocean.... All the world is the Veda and the entire creation is the Koran."

"My eyes have opened unto God in His own form, and the wealth of beauty that I now see is too vast to be contained by this world....*Sadhana* means the end of all doubt and hesitation. It means lying prostrate at the feet of God." (Kesava Das)

A special mention should, however, be made of the Baul singers. Rabindranath Tagore has made them immortal by his essay on *An Indian Folk Religion* in his *Creative Unity*. He says in it :—

"Man would never feel the indignity of his limitations if these were inevitable. Within him he has glimpses of the Infinite, which give him assurance that this truth is not in his limitations but that this truth can be attained by love....The members of the religious sect I have mentioned call themselves 'Baul'. They live outside social recognition, and their very obscurity helps them in their seeking, from a direct source, the enlightenment which the soul longs for, the eternal light of love."

He refers to the following Baul songs :—

Make way, O bud, make way,
Burst open thy heart and make way.
The opening spirit has overtaken thee,
Canst thou remain a bud any longer?

Where shall I meet him, the Man of my Heart ?
He is lost to me and I seek him, wandering from land to land.

I am listless for that moonrise of beauty, which is light to my life,
which I long to see in the fulness of vision, in gladness of heart.

The author of the above song was Gagan, who was a village postman. The following Baul songs are full of a simple charm and loveliness :—

My longing is to meet you in play of love, my Lover ;
But this longing is not only mine, but also yours.
For your lips can have their smile, and your flute
its music, only in your delight in my love ;
and therefore you are importunate, even as I am.

It is lucky that I am an empty vessel,
For when you swim, I keep floating by your side.
Your full vessels are left on the empty shore, they are for use ;
But I am carried to the river in your arms,
and I dance to the rhythm of your heart-throbs and hearing of the waves.

The Bauls have no temple or image for their worship. A Baul song says :—

Bring him not into your house as the guest of your eyes ;
But let him come at your heart's invitation.
Opening your doors to that which is seen only, is to lose it.

Eyes can see only dust and earth,
But feel it with your heart, it is pure joy.
The flowers of delight blossom on all sides, in every form, but where is your heart's thread to weave them in a garland ?

Another Baul song says :—

My heart is like a flute he has played on.
If ever it fall into other hands, let him fling it away.
My lover's flute is dear to him.
Therefore, if today alien breath have entered it and sounded strange notes,
Let him break it to pieces and strew the dust with them.

The following Baul song breathes a perfect spirit of resignation and self-surrender :—

I am the boat, you are the sea, and also the boatman.

Though you never make for the shore,
Though you let me sink, why should I be
foolish and afraid ?
Is reaching the shore a greater prize than
losing myself with you ?
If you are the only haven, as they say, then
what is the sea ?
Let it surge and toss me on its waves, I
shall be content.
I live in you, whatever and however you
appear.
Save me or kill me as you wish, only never
leave me in others' hands.

The Bauls say that the artificial religions have historic origins while natural religion is as old as nature. Theirs is the natural (*sahaja*) way. They do not care for any scriptures but seek for spiritual vision by self-effort. They say that we must get inspiration not from one *guru* but from many *gurus* and that the real *guru* is within.

CHAPTER VII

NORTH INDIAN MYSTICISM IN THE MIDDLE AGES : SUFISM

The innate mysticism of the Indian people has found expression through the Hindus as well as through the Mahomedans and the Christians and through non-Brahmans as well as Brahmans among the Hindus, through the apparently ignorant as well as the apparently learned, through the young as well as the old, and through women as well as men. Rabindranath Tagore has said well :—

Its spring is within the innermost heart of the people whence it has gushed forth in its spontaneity and broken through the barriers of rules, prescriptive as well as proscriptive. Most of the persons from whose heart

this spring has come forth belong to the masses and whatever they have realised and expressed was "not by means of intellect or much learning of sacred lore" *(na medhayā no bahunā srutena)*.

That is why the declarations of Indian mystics are so natural and even *naïve* and have a wonderful directness and freshness, spontaneity and multiform loveliness and charm.

Nor must we forget the place of Islam in the evocation and direction of Indian mysticism. There were many conversions to Islam by force or by greed. But the sweet, subtle and gentle influence of Sufi mysticism was more noteworthy because it went into the warp and the woof of the mind of the people. Further, the great doctrines of the unity and majesty and glory of God and of the brotherhood of man—which are the most vital doctrines of Islam—

indelibly impressed Hindu religious thought. Also the innate strength and sweetness of the Hindu culture, thwarted in its political self-expression, suddenly broke into bloom in the realm of religion. All these three factors must be understood and assessed properly if we are to evaluate mediæval Indian mysticism correctly.

Fanā is the Sufi word for mystical realisation of union with the God. It means dying alive or the sublimation of the ego by annihilating it. Poverty, discipline, uttering mantras, rhythmic and controlled breathing, silence, meditation, introspection, etc. are the means by which the animal in man is transformed into the angel by divine grace. He has no sense of possessiveness ; his egoism is no more ; he is perfectly passionless and enjoys perfect equipoise. One of the early Sufi mystics said :—

For him who prays four things are needful: the annihilation of the carnal soul, the passing away of the natural qualities, the purification of the inmost self, and perfect contemplation. By him who is intent on prayer, annihilation can only be obtained by concentration of thought, by which he secures control of the lower soul; the passing away of the human nature is attained only by the affirmation of the Divine Majesty, for the Divine Majesty is eternal; purity of the inmost self is obtained only by love, and perfect contemplation only by purity of the inmost self.

The Sufi sought to behold God and yet to remain in the service of Man. His aim was to be with the world but not of it. The Persian mystic Jami said:—

Life is a whisper of dreams, it awakens the young and the old to the reality of service, to the purpose of help of all that is and will be.

Tasawwuf (Sufism) thus combines ecstasy and service. The ecstasy aspect is well brought out in the following poem of Rumi :—

Oh ! hear the flute's sad tale again,
Of separation I complain ;
E'er since it was my fate to be
Thus cut off from the parent tree,
Sweet moan I've made with pensive sigh
While men and women join my cry.

Man's life is like this hollow rod :
One end is in the lips of God,
And from the other sweet notes fall
That to the mind the spirit call,
And join us with the All in All.

The Sufi language of ecstasy refers to the divine experience in many ways, calling it perfume, sweetness, intoxication, sleep, death, etc. Rumi describes also how man is ascending, from clod to God :—

Low in the earth
I lived in realms of ore and stone ;
And then I smiled in many-tinted flowers ;
Then roving with the wild and wandering hours,

O'er earth and air and ocean's zone,
In a new birth
I dived and flew,
And crept and ran,
And all the secret of my essence drew
Within a form that brought them all to view—
And lo, a Man!
And then my goal,
Beyond the clouds, beyond the sky,
In realms where none may change or die—
In angel form; and then away
Beyond the bounds of night and day,
And Life and Death, unseen or seen,
Where all that is hath ever been,
As one and whole.

Sufism searched for the All and and found that the whole is whole in every part. Gulshani-Raz says: "If you cleave the heart of one drop of water, a hundred pure oceans emerge from it." Sufism thus brought the sweet note of God's Immanence into the majestic note of God's Transcendence. It is thus clear that perfection and immortality and ecstasy and service are all blended into a harmonious whole in

Sufi thought and experience. Gulshani Raz says : " He is the perfect man who, with his perfection and in spite of his mastery, does the work of a slave. " The mystic sees the All in the all and finds new life after dying to self. There is a profound spiritual truth in the Sufi story of the Lover who went to the house of the Beloved, knocked at the door and answered " I " when the question came from within " Who is there ? " The door did not open to him until, when the query was repeated, he replied " Thou. " The Sufi calls the human heart "the palace of the Beloved." He does not care for dogmas or doctrines, creeds or sects. He dives into his own being, realises his higher self and surrenders his lower self to it. Shah Latif says :—

Be thou as a child. Give up individuality. They that are thus absorbed,

they neither stand in prayer nor do they bend ; they enter into absolute Being, when they enter into non-being.

In Sufism all duality is melted into Unity in the fires of introspection. Beauty leads to Love and Love to Bliss. The Sufi's search is for Absolute Beauty, Absolute Love and Absolute Bliss. Sufism says that the individual Soul's duty is to be pure and to love God and that union with God is solely due to Divine Grace.

Very possibly the word Sufi is connected with the word Suf (wool) or with the Greek word Sophia (wisdom). Sufism aims at Divine Wisdom by seeking the ultimate truth. The Sufi method combines the Indian methods of Jnana and Bhakti. Both Sufism and Vedantism affirm the existence of one God and say that He is the Soul and friend and Lord of all individual souls. Both

are full of toleration. The Sufi respects all scriptures while he prefers the Book of Nature to all of them. The *Gita* says that men in all times and climes seek God in diverse ways and reach Him by diverse means. Saadi says: "Every Soul is born for a certain purpose and the light of that purpose is kindled in his soul." The Sufi says: "I saw Thee in the Sacred Kaba and in the temple of the idol also Thee I saw." No sectarian would hold such a view. Both Sufism and Vedantism seek the Divine Light and yearn for Divine Union. Both affirm God as having form and as being formless. Both advocate practising meditation, obedience to a Guru (called a *Pir* in Sufism), fasts, penances, *Japa* or recitation of the sacred word (called *Zikr* in Sufism), the use of the rosary, and universal non-injury and love based

on detachment and dispassion and self-control. Both affirm the Fatherhood of God and the Brotherhood of Man. Both command the sublimation of the false ego into the real self. The only important difference between them is that Sufism, like Islamic thought in general, does not accept the Vedantic doctrine of Divine Incarnation (Avatāra).

Indian Sufism is a blend of Persian Sufism and Hindu mysticism. It attracted the Hindu mind in North India to a large extent. The great Akbar gave encouragement to it but his great-grandson Aurangzeb put it down as far as he could because it offended his rigid orthodoxy. The ancestors of Faizi and Abul Fazl, who were Akbar's ministers, came from Arabia and settled in Sind and then migrated to Nagore in Jodhpur. Mubarak was the father of Faizi and Abul Fazl.

Faizi translated the *Ramayana* and the *Mahābhārata* and some Vedantic texts into Persian for the benefit of Akbar. Abul Fazl helped his elder brother Faizi in the translation of the Sanskrit epics. It is well known that Akbar's theology was of the most liberal description. The following lines in Tennyson's great poem *Akbar's Dream* give us a perfect description of Akbar's spiritual passion and vision :—

There is light in all,
And light, with more or less of shade, in all
Man-modes of worship.

I can but lift the torch
Of Reason in the dusky cave of Life,
And gaze on this great miracle, the World,
Adoring That who made, and makes, and is,
And is not, what I gaze on—all else, Form,
Ritual, varying with the tribes of men.

A silken cord let down from Paradise,
When fine philosophies would fail, to draw
The crowd from wallowing in the mire of earth.

Abdul Rahim Khan Khānān (1553-1629) was a minister of Akbar and

was a scholar in Sanskrit and Hindi as well as in Persian and Arabic. He was also a Hindi poet and wrote a poem called *Rahim Sat Sai*. He was a devoted admirer of Tulsi Das's *Ramayana* and loved the poet sincerely. It is said also that he collected and preserved most of Sur Das's devotional songs about Sri Krishna. Shah Jahan's eldest son, Prince Dārā Shukoh, had the same liberal outlook as Akbar and was a profound scholar in Hindi and in Sanskrit. In his *Najmual-Bahrain* (The Junction of Two Seas), he synthesised the Hindu mystical doctrine and the Sufi doctrine. He translated some *Upanishads* into Persian and got his friends to translate other *Upanishads*. These translations were entitled *Sirri-Akbar*. His sister Princess Jahanara and Aurangzeb's son Prince Azam Shah carried forward his tradition and inspiration.

The latter edited Bihari's *Sat-Sai* and patronised the Vaishnava poet Dev who was the author of *Ras Vilas* and *Premchandrika*.

It is in Sind, Gujarat, the Punjab and some other places in North India that we meet the most noteworthy examples of the blending of Hindu and Sufi mysticism. There are even today some sects which exhibit such a blend in beliefs as well as in customs. Some of them say that Nishkalanha (Nakalanki), *i.e.*, the Spotless One, who is the tenth of the Avatars of Vishnu, is their Messiah. In the seventeenth century a Mussulman lady named Taj composed devotional songs on Sri Krishna. Saiyad Ibrahim and his disciple Qādir Bakhsh became Vaishnavites and wrote songs on Krishna. Malik Muhammad Jayasi's poem *Padumabati* and Nur Muhammad's poem *Indrābati* are allegori-

cal poems full of a similar spirit. Some persons wrote works on Yoga and the Tantra form of worship and became adepts in it. We have thus many unmistakable examples of the meeting of the two faiths and their doctrines and practices. Yāri Shah taught that the dust of the *guru's* (teacher's) feet was to be applied as the collyrium to clear our eyes. He calls God Allah as well as Hari and Ram. He says :—

Creation is a writing on the scroll of the infinite *space* with the pen of Grace. He who has not percived this *rasa* (sweetness) in his heart cannot be made to realise it by ratiocination. Man is but a bubble in the ocean of infinity.

It is said that he taught the Ajapā Mantra to his disciple Kesava-das and others.

In the Province of Sind there was a mixture of many races and reli-

gions and hence it was a favourable soil for the religious blends known as Sufism and Sikhism. The Sufi mystics in Sind were Lal Shahbaz, Sachal, Rohal, Dalpat, Shah Inayet, Shah Latif and others. They express the purest essence of Sufism. They were sick of the endless wranglings of Hindu and Muslim theologians. Sachal says : " Love forgives all religion. The Lover never entangles himself in either Islam or Hinduism. " He says further : " So long as these mosques, these so-called holy places, these raised towers, do not crumble into dust, so long the path of Spirit cannot be clear. "

Bedil says : " The lover is sick of religion. "

Dalpat, the Hindu Sufi, says : " In the Mosque and the Monastery shines the one resplendent light. Oh ! Dalpat, I know not how this

disharmony entered into men!" What they mean is a caveat against the unhappy and unenlightened wrangles of theologies and theologians.

This mystical note has triumphantly persisted in Islam to this date. Sir Muhammad Iqbal says in *The Reconstruction of Religious Thought in Islam*:—

> The mystic state brings us into contact with the total passage of reality in which all the diverse *stimuli* merge into one another and form a single unanalysable unity in which the ordinary distinction of subject and object does not exist.

When the smoke and din of modern communal political controversy in India have disappeared, the new synthesis of Indian life and culture will be broad-based on the mystic elements in Hinduism and Islam and Christianity.

CHAPTER VIII

MEDIAEVAL MYSTICISM, WEST AND SOUTH, AND THE OUTLOOK TODAY

Indian mysticism had a very fine flowering in Western India. Besides producing many saints and poets and musicians, it took on special forms and had its own distinctive features. While North Indian mysticism was strongly protestant and democratic and sought to abolish or to modify the caste system, mysticism in Western India was conservative and sought to abolish caste exclusiveness and arrogance and superiority rather than to abolish caste altogether. Further, it created a new and wonderful artistic form—the *Hari Katha*—in which the resources of poetry and music and

dance were harmoniously combined so as to appeal to the ear and the eye as well as to the mind and to popularise the highest truths of philosophy and religion in an easily assimilable form.

Dnyandev, alias Dnyaneswar, alias Jnaneswar, was the earliest of the Mahratta Saints. His *Jnaneswari*, which is a Mahratti commentary on the *Bhagawad Gita*, is deservedly famous. It contains nearly 9,000 stanzas of exquisite poetry, full of sublime ethics and philosophy. The Mahar poet Chockamela was one of Dnyaneswar's followers.

Namadev is said to have been born in 1363 A. D. He was a tailor by profession and he also was the disciple of the famous saint Dnyandev. His own saintly ministration was between 1400 and 1430. He realised and taught that the whole universe is pervaded by God and

that God can be realised in the heart by pure devotion. He says :—

The Veda has to speak by Thy might and the Sun has to move round by it : such is Thy might, O Lord of the Universe. Knowing this essential truth, I have surrendered myself to Thee.

He says again :—

Vows, fasts and austerities are not at all necessary ; nor is it necessary for you to go on pilgrimage. Be watchful in your hearts and always sing the name of Hari. It is not necessary to give up eating food or drinking water, fix your mind on the feet of Hari. Neither is it necessary for you to contemplate God without attributes. Hold fast to the love of the name of Hari.

Tukaram was a petty trader who lived in the seventeenth century. He was a pious devotee of the God Vithoba of Pandarpur and attained union with God by devotion. He says :—

God is ours, certainly ours, and is the soul of our souls. God is near to us, certainly near, outside and inside. God is benignant, certainly benignant, and fulfils every longing, even of a longing nature.

He says again : " I measure the endless by the measure of love. He is not to be truly represented by any other means. " His songs in the lovely *Abhang* metre are very popular in Western India.

In a famous poem he says :—

A gold dish filled with milk is put before a dog. A necklace of pearls is put round a donkey. Musk is smeared on a sow. A scholar preaches wisdom to a deaf man. What good comes of all this ? Tuka says that only a saint knows the greatness of devotion.

Even before Tukaram, Ekanath, who belonged to the sixteenth century, had attained and expressed high mystic rapture in his sweet and

simple poems in the *Ovi* metre. In a famous poem he says :—

Though one restrains the senses, yet are they not restrained.

Though one renounces sensual desires, yet are they not renounced.

Again and again they return to torment one. For that reason the flame of God's love was lit by religion.

There is no need to suppress the senses ; desire of sensual pleasure ceases of itself. So mighty is the power that lies in God's love. Know this assuredly, O first among Kings !

The senses that ascetics suppress, mystics devote to the worship of the Lord. The things of sense that ascetics forsake, mystics offer to God. Ascetics forsake the things of sense, and forsaking them, they suffer in the flesh ; the mystics offer them to the Lord, and hence they become for ever emancipated.

Wife, child, house, self, offer them to the Lord. In this, above all else, does worship consist.

Samarth Ramadas, the spiritual maker of Maharashtra and the *guru* of Sivaji, was both a patriot and a saint. The famous poet Mahipati has written an excellent account of the saints of Mahārāshtra.

I have traced the evolution of North Indian and Western Indian mysticism and shown their characteristic features and differences. South Indian mysticism had a special efflorescence of its own and the greatest hymns in the Tamil language are of extraordinary sweetness. They have been ranked along with the Vedas and have helped to give a new sweetness and splendour to the Hindu religion. They led to the founding of new schools of philosophy and religion which, though they were based on the Vedas, gave a new orientation to old ideas by fusing new aspects with old. The concepts of *Prapathi* (surrender of the human

will to the Divine Will) and *Kainkarya* (service of God and of God's children) were given by them a high and honoured place in the scheme of Godward life.

The greatest interest attaches to South Indian mysticism for two special reasons. One is that in South India the Mahomedan influence was least, because North India bore the brunt of the Islamic attack and West India was the birthplace of the Hindu counter-attack, whereas South India lived a comparatively sheltered life and produced the great Bhāshyakaras and a succession of saints who carried forward the great Hindu traditions in all their purity and perfection. The other is that the Vijayanagar Empire showed the potent influence of political consolidation and unity on religious synthesis and enabled Hindu religion and art to flourish in their highest

forms. Sāyana could not have written his immortal commentaries on the Vedas in the fourteenth century without such political resurgence and security. Hindu law was codified, great Hindu temples were built, and Hindu arts began to flourish under combined princely and public patronage. The Tantras and the Āgamas extended the benefits of the highest Vedic culture in new forms to both sexes and to all classes. Though Karma differed from man to man and from group to group, Yoga and Bhakti and Jnāna were open to all and formed a strong binding force, giving individual as well as national power on a stupendous scale.

It is not possible to go here in detail into the South Indian mystic hymns, but I may say a few words about the chief Saivite and Vaishnavite Saints to whom we owe the

famous collections of poems called *Thevaram* and *Tiruvirmozhi*. The *Thevaram* consists of the devotional poems of Appar, Sundarar and Jnana Sambandhar. Sambandhar belonged to the sixth century of the Christian era. His very first poem to the God Siva describes Him as "the divine thief who has stolen my heart." Another poem says: His mantra Namassivāya is the essence of the four Vedas and leads aright those who repeat it with love and pining and tears."

Appar, who was his contemporary, has composed hymns full of spiritual passion and yearning. In one of them he says:—

The shelter of God my father's holy feet is sweet as the faultless *Vina*, the evening moon, the soft southern breeze, the crescent spring and the tank musical with humming bees.

In another poem he says: "We

are not the slaves of any one. We do not fear death. We will never know torments in hell. We have no sorrow."

Sundarar who belonged to the ninth century, wrote equally lovely hymns recording his mystic experiences. One song says: "I shall not die. I shall not be born again. Even if I am born again, I shall never age." In another he says: "I meditated on Thy flower-soft feet with love; and at once all my bonds fell away from me."

I am of the opinion that the saint Manicka Vachakar was earlier than these, and probably belonged to the fourth or the fifth century. His *Tirū Vāchakam* is one of the finest gems of devotional poetry in the world and his *Tiru Kovaiyar* pictures the love of the soul for the Oversoul in terms of human love.

The Ālwars have left us equally

wonderful hymns. They were drawn from all castes and all levels in society. One of them was a lady named Āndal and her poem *Tiruppavai* is peerless in its poetic beauty and its spiritual passion. One of Āndal's poems says :—

When thus we come pure of heart, strewing fair flowers, adoring and with songs upon our lips, and meditating in our hearts on him—Māyan, the child of Muttra, the ruler of Jumna's sacred stream, the shining lamp which lit the shepherd clan, Damodaran who purified his mother's womb by his incarnation—our sins, past and present, burn away like cotton in flame.

There is a pretty poem by Perialwar in which Yasoda is described as calling the moon to run up to Krishna. One stanza says :—

My little one, precious as nectar, my blessing, is calling thee, pointing with his little hands !

O Moon, if thou wishest to play with him, hide not thyself in the clouds but come here with joy!

Tamil is rich in other famous devotional poems also—such as *Tirūpugazh* by Saint Arunagiri, Thayumanavar's poems, Ramalingaswami's *Tiru Aarutpā*, etc. The Telugu and Malayalam and Canarese languages also have mystic poesies of a high order, though Tamil overtops them all.

In modern Indian poetry we find the ancient mystical note here and there but not in such exuberance as before. India also has felt the impact of the practical, hedonistic, sceptical present age. But all the same the mystical yearning for God is of the texture of the Indian mind and can never be entirely suppressed or eradicated. In Rabindranath Tagore's poems—*Gitanjali*, etc.—we find a fragrant flowering of the finest

mystical feeling. Only a few examples can be given here :—

He who plays music to the stars
is standing at your window with his flute.
(The Crescent Moon)

My beloved is ever in my heart,
That is why I see him everywhere.
Come to my heart and see his face
in the tears of my eyes.
(The King of the Dark Chamber)

I am waiting with my all in the
hope of losing everything.
(The King of the Dark Chamber)

What Divine Drink would thou have,
My God ! from this overflowing cup of my life ?
(Gitanjali)

In the poems of Subrahmanya Bhārati of South India also we find a commingling of the notes of mysticism and PATRIOTISM as in Rabindranath Tagore.

But the finest flowering of modern Indian mysticism was in Sri Rama Krishna Paramahamsa. He spent decades in the pursuit of a variety

of mystic *Sādhanas* and attained many types of illuminative experience. Of his numerous wise and wonderful sayings one may be quoted here :—

So long as the bee is outside the petals of the lotus and has not tasted its honey, it hovers round the flower, emitting its buzzing sound ; but when it is inside the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith ; when he has tasted it he becomes still.

It is thus abundantly clear that India has been a storehouse of mysticism from ancient times. The introspective mentality has been cherished and perfected here through the ages, and the ideals of continence and asceticism, of yoga and bhakti and jnāna, have had a great and unique fascination over the

human mind in India. Sometimes the flame has burnt brightly and sometimes it has flickered and has seemed likely to be extinguished. But at no time has it completely disappeared. Even now, and amidst the thunders of war, we find many *âsrams* dotted here and there wherein the travail of the spirit for "the white radiance of eternity" is found as the most imperious inner urge. India was the mother of religions and will yet be the messenger of God to Man and the guide of Man to God, and the nations of the earth, war-weary and stricken in Soul, will come to her for consolation and illumination. Has not Sri-Rama Krishna said: "When the rose is blown, and sheds its fragrance all round, the bees come of themselves. The bees seek the full-blown rose, and not the rose the bees."

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